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The MINISTER'S QUARTERLY

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A Salute To Fred Buschmeyer —

Shortly before press time for this issue of THE QUARTERLY, *we learned that Fred Buschmeyer had been elected to head the Washington, D. C., office of the National Council of Churches, and will assume that office in September. Since 1949, Dr. Buschmeyer has served as associate minister of the Congregational Christian General Council and as executive director of the Department of the Ministry. While, inevitably, we rejoice for the National Council in its ability to add so competent a steward to its staff as assistant general secretary, the loss of his services to our fellowship is not to be taken lightly. We asked Dr. Horton and Dr. Hoskins, two men who have known him best, to comment on his stewardship. Following, with our own, are their comments.*

A Builder and Reconciler

Fred Buschmeyer has been such a close associate of mine for over thirty years that it is virtually impossible for me to think of him in the third person. He was the student assistant in the church I served in Brookline in the twenties, the chairman of our General Council Executive Committee in the early forties, and for years my associate in the office of the ministry of the General Council. Now that he is relinquishing the work of that office, I begin to realize how much his comradeship in service has meant to me.

Of only a chosen few can it be said, as it can of Fred, that in so long a period of time he has never lost his temper (though he has had many an occasion to do so), never failed even for an instant in any of the loyalties of a rich friendship, and has always been ready with constructive suggestions and aid in any situation—a worker, builder, and reconciler, unremittingly a good minister of Jesus Christ.

As we bid him a formal farewell (though we shall all hope still to see him often) we are aware of the lovely and strengthening presence of Myrna Buschmeyer at his side. To them both, no end of thanks for what they have already done for us, and no end of good wishes for the tasks to which they now turn!

Douglas Horton
DEAN, HARVARD DIVINITY SCHOOL

An Ambassador

Fred Buschmeyer once made the decision to make Jesus Christ the Lord of his life. He never got away from that decision. Fred Buschmeyer never got over the joyous discovery that a Congregational Christian Church at its best is a covenanted body of people committed to the audacious proposition that their church has only one ultimate authority—Jesus Christ, and that their privilege is to labor and worship under His immediate leadership. Know these two things

about Dr. Buschmeyer and you have the key to understanding his basic motivations and characteristic actions.

You see, Dr. Buschmeyer had to be the friendly person he is. He simply had to be a good ambassador of our Fellowship. One would have to travel much farther than I have done to fail to find folk pressing forward to request, "Please give my affectionate greetings to my good friend, Fred Buschmeyer." I doubt if anyone could travel far enough to fail to hear that.

If one were to add up the years of service Dr. Buschmeyer has given to our Fellowship as pastor, member of committees, local, state, national, and international, and then to the sum add the years he has served the General Council as Associate Secretary and Minister and as Acting Secretary and Minister, one would have a number which in itself would suggest that the imprint of his ministry upon us necessarily is deep and indelible.

He carries in his heart and mind such an accumulation of knowledge of, wisdom regarding, and affection for our Fellowship that his leaving the General Council is a grievous loss indeed. It is only alleviated by the fact that the new and wonderful work to which he is called will permit him still to take a place in the counsels of our working bodies. The promise of this gives us heart and, humanly speaking, enables us with better comfort to extend hearty congratulations and to assure him of our joy in his confidence that God had His hand in the call which has come to him through the National Council of Churches.

Fred Hoskins
MINISTER AND SECRETARY
OF THE GENERAL COUNCIL

A Prince of the Church

THE MINISTER'S QUARTERLY comes under the aegis of the Department of the Ministry of which Fred Buschmeyer is executive director. Inevitably, the editors of THE QUARTERLY have thus been able to observe him close at hand, and it has been largely in response to his counsel, friendship and enthusiasm that they have sought to make THE QUARTERLY an increasingly serviceable publication. His zeal for ministerial standards and ministerial welfare has whetted their own concern for these same matters. His gracious spirit has demanded graciousness of them even when their inclinations might have been otherwise.

We would say "Amen" to the comments of Drs. Horton and Hoskins. Indeed, he has been "unremittingly a good minister of Jesus Christ." We feel that "the imprint of his ministry upon us is deep and indelible." And because we are grateful, for ourselves and for our fellowship, we nominate him a prince of the church.

William Coolidge Hart
EDITOR, THE MINISTER'S QUARTERLY

Comment

—from our readers

On "The Pastoral Counselor"

I note that in Professor Auld's excellent article in the March QUARTERLY, entitled "The Pastoral Counselor," the author consistently employs the term 'client" in referring to the person or persons being counseled by a pastor.

I am afraid that the use of this term derived from the practice of counseling in the non-pastoral relation may indicate failure to recognize the very particular relation that develops—or should develop—between a minister and the members of his "flock." This is not, certainly, the relation of practitioner to client but of parson to person: that is, an exceedingly warm, subjective and self-identifying one such as in practitioner-client relationships would be quite out of place. It is of the very essence in counseling as therapy that the counselor remain wholly objective in relation to the person he is endeavoring to heal. But it is of the very essence in pastoral relations that the minister and his parishioner share very deeply those self-same attitudes, responses and outlooks upon life which tend to identify their subjective interests.

Having served for some thirty years (more or less) as a parish minister—serving in that capacity on part-time presently—and having practiced for some fifteen years (more or less) as a counselor, I must say that the line of division and difference here has become quite clear to me. How to handle the problem is another matter. I know that for me to try counseling a member of my parish in the role of minister, as I would counsel that same person in my role as counselor, would by no means commend itself to me. Indeed, I would doubtless refuse to do so. This tendency on my part to dichotomize the two roles may strike others as being either too meticulous or else myopic. I would like to hear opinions on the other side.

DWIGHT J. BRADLEY
New York, N. Y.

On "The Pastoral Counselor"

As a student of Bangor Theological Seminary, I received a copy of your March edition of THE MINISTER'S QUARTERLY. I was impressed with the wide array of articles and the interesting mode in which each was written.

Of special interest to me was the article "The Pastoral Counselor" by Frank Auld, Jr. More articles similar to this should be encouraged, as too often our ministers are full of the zeal of our Lord, but are woefully lacking in their understanding of man. They "burn" inside to bring the "medicine" of Christ to man, yet lack the "tools" with which to open man to a receptive state. They often fail at counseling because they cannot distinguish between a primary and secondary drive, let alone how these affect man. They may blame their failure on the blindness of the person seeking counsel to what they feel as self-evident, when all the time this "blindness" may be due to a psychological block that could be removed if the counselor had the necessary knowledge.

Not to undermine theology, this writer feels that our theological seminaries would do well to place a little less emphasis on theology and more stress on psychology.

PAUL R. HOFFMAN
Millis, Mass.

(*Continued on next page*)

COMMENT—(*Continued from page 3*)

On "A Stronger Membership"

Royal Shepard, Jr., speaks to a common concern when he looks into the matter of the bases of church membership. His observation on "one of the ironies of Congregational history" is valid. Here are two illustrations of this irony of Congregationalism as regards the educational preparation of church members:

1) Recently, two young men, Elders in the Mormon Church, have been making a house to house canvass in our community. When a householder answers the doorbell the canvassers introduce themselves as ministers of the Gospel. They then ask if they might go inside the home. Once inside the house, they quietly and efficiently cross-examine the householder as regards his religious beliefs.

Several parishioners have reported on their experiences with these Elders. Almost to the man they were a bit agitated by the experience. One lady related that "they" had even asked her if she believed in the Holy Trinity. The Elders explained the Trinitarian formula, Father, Son and Holy Ghost to her. She advised me that she had answered in the affirmative, and then asked if she had given a correct answer! I assured her that her's was a fine answer and that there are many Christians who do believe in the Holy Trinity.

It would seem that the cause of the agitation which arises from these interviews is the fact that our people are all too often unable to give expression to their religious convictions. They lack any educational preparation or training in matters of basic Christian belief. Of course we are Trinitarian Christians!

2) We live in an area that is about 50% Protestant and 50% Roman Catholic. Free Masonry and other fraternal lodges are important to the men. They work assiduously to learn, even memorize, lengthy ritual as they advance within the lodge. Yet, the idea of having the Deaconate REHEARSE for a Communion Service was indeed a new and novel experiment. The Deacons, it developed, were interested to hear an explanation of the Memorial of the Lord's Supper. The why and wherefore and the HOW of this Sacrament was news, even to our Deacons.

There is a genuine need for the clergy to teach as well as preach if we are to truly fulfill our ministry. The most opportune time to reach many people is when they are about to join our Fellowship and become members.

ROBERT L. LARSON
Rensselaer, N. Y.

On "Baptism"

I have been extremely interested in the discussion on the Sacrament of Baptism which has been carried out on the pages of our magazine during the past few months. This is a very healthy thing and cannot help but strengthen our individual awareness of the importance of this element of our faith.

My wife and I would agree with those who favor Infant Dedication and Baptism of Believers and we have had our infant son dedicated according to that position. Yet in my ministry I have had many requests to baptize the children of our parish. I do this quite willingly after stressing the following point. Baptism as a Sacrament is a process which begins with the Dedication of the infant and is completed with the Confirmation of that act by the believing young person. The actual rite of Baptism may be used on either end of this process (in conjunction with the Dedication or with the Confirmation.) I personally prefer the latter association, but wherever I feel that the Baptism of an infant will not be interpreted as a "once for all ultimatum to

(*Continued on page 32*)

THE MINISTER AND THE PARISH

Dept. Editor:
CHARLES L. COPENHAVER, Glen Ridge Congregational Church, Glen Ridge, N. J.

In the last QUARTERLY *we heard from a parish minister on the ever-popular theme, IF I WERE A LAYMAN. In this issue, a prominent layman reveals sympathetic understanding of the minister's role, yet hurls some challenges.*

IF I WERE A MINISTER

by LINCOLN S. CAIN

THE SUBJECT ASSIGNED has various possible meanings. Does it mean what we think we would *really* be like as members of the opposite group? Does it mean what we think we would strive to be like if we *were* members of the opposite group? Or does it mean what we as members of one group find that we admire or criticize most in members of the other. On the whole, as I start, this last approach seems to me to be the most realistic. I don't believe I can tackle this job from the point of view of a minister, because, well, because I haven't got that point of view. What we laymen really want to know is what you ministers think we ought to be like. Applying the golden rule, then, we laymen will simply make the assumption that what you ministers want to know is what we laymen think *you* ought to be like.

Strangely enough, I had a similar job to do at a Minister's Association breakfast just a few weeks ago. There was no chance for preparation for that one, and at the last sip of coffee I was asked, as a member of a panel, to make an opening statement on the subject, "The Minister's Place in the Community." All I could think of then was the extra-curricular community work that ministers share with all other professional men, and how I thought they should approach it almost exactly like lawyers, doctors, engineers, teachers and social workers. To one minister this wasn't the least bit satisfactory. He said, "What I had hoped the panel would do was to tell us what our primary job was." To that I was called on again, and I heard myself saying, "Well, as to that, I suppose the minister's primary job is to follow in the footsteps of the Master." Needless to say, the question wasn't pressed further. But, in thinking about it afterwards I concluded that what I must have meant, subconsciously, was that ministers have chosen the profession that Jesus chose, and the rest of us haven't, and therefore you can use Him as more of an exact guide than we can. I'm pretty sure that my subconscious led me astray that time, and that this precept applies with equal force to us all.

Although Christianity is regarded as being in that category of religious faiths which believes thoroughly in action, both

individual and collective, we also basically accept the proposition that it is more important to judge a man by what he is than by what he does. The character—personality—integrity—decency yardstick is the primary one. Eloquence, intellectual clarity and friendliness, all very effective qualities in a minister, must be subordinated. Cleverness and skill will produce all the outward criteria of success in most professions, but a minister *must* be respected as a man. What parishioners are continually asking themselves about their minister is this, is he thinking primarily of himself and his career, or is he forgetful of self and willing to risk his career on the altar of truth and in the fight against evil? What really motivates him? Is it professional success, or is it God's word as he understands it? And there's a paradox here. The more successful a minister is in his professional skills, the more he is scrutinized for character lapses. Assume he is growing, rapidly or steadily, in one respect. Then is he retrogressing in the other, becoming more callous, more leathery, more snobbish, too friendly with the church leadership and less democratic? This point has to do with the minister's inner life, which he cannot hide because it is more exposed to watchful eyes than that of the most prominent public figures. Growth is what is asked for here, not the ideal. Personal prayer would be an essential habit for such growth, because prayer is by its essence sincere. So, what the layman admires most in a minister is his soundness as a person, a continually improving soundness, aided by prayer, and strengthened by the constant practice of genuine self-sacrifice.

SO MUCH FOR THE FOUNDATION of the minister's job. It pervades everything he does, but so does something else—judgment. If I understand the job at all, it is endless and can never be fully done. The power of decision, both firm and resilient, must be applied at every turn if the minister is to work at a high level of effectiveness. This paper makes no pretense of going beyond the job of the parish minister, and will not venture into the fields of the chaplain, the teacher, the missionary or the denominational administrator. But I have watched and listened to pastors of single churches enough to know that a pastorate is one of the most demanding jobs in the world. The minister is a busy person, but if he becomes a busybody he is enmeshed, because the essential things will not get done. Phillips Brooks told young ministers once that they would never leave the study for the parish without hearing the study calling, and never the parish for the study without hearing the parish calling. And that was said before everybody had a telephone. A minister with the kind of emotional conflict which will not let him set one task aside while he does another, which gnaws at him for what he must leave undone, will fight a losing battle with circumstance and move into a vicious spiral. A minister must strive to do everything well that he does do, and he must cover every facet of his job to some extent. But judgment—as to what and when and how much and when to change—is essential.

What are these facets of the minister's job? Again not being a minister I can give only a partial list. There are pastoral calls and personal counseling, comforting the sick and comforting the bereaved, teaching—teaching the Bible and Christian faith, theology and philosophy. There is preaching and the long preparation of the weekly sermon. There is the preparation of all the worship services and the public prayers. There is reading and study and keeping abreast of social and political events, and psychiatric knowledge. There is speaking, and advocacy against social evils. There is administration of the church organization, committee meetings, promotion. There is money raising and budgeting. There are baptisms, weddings and funerals. There is the interviewing of prospective mem-

ers. There is denominational work, and ommunity religious work. And there is he obligation to serve the community in ion-religious charitable and civic enterprises, and to devote yourself too, to family life, social life with friends and acquaintances, and the absolute necessity, with all these things, of allowing enough time for rest, recreation, entertainment, leisure and contemplation. No wonder he minister is more conscious than the est of us of the everlasting arms. He nows that without them he could not possibly do his job. Most people they hold. Him they must move. At this point he lawyer says, "What would I do if I were a minister? I'd head for the nearest aw school."

I believe that of all the facets, the most important is preaching and the careful preparation of sermons, sermons that are deeply religious, deeply philosophical, logical, practical and lucid. There is a taste in sermons and I don't mean to emphasize mine, but a sermon should never be carelessly done and time enough to do it well, must, it seems to me, somehow be found. The pleasure of preparing sermons conscientiously will certainly exceed the pleasure of applying a lower standard, and in this way the preparation becomes self-inspiring. It is the sermon that constitutes the leverage between a strong church and a weak one. It is the sermon that brings out the Sunday morning congregation, and people who will not attend church with substantial frequency will not support the church life with substantial responsibility. Habitual good sermons, produced by twelve to sixteen to twenty hours per week of sheer, quiet, concentration on spiritual and intellectual composition, will resurrect the church moribund. Ministers are trained to speak with facility and to preach with spiritual power and conviction, but that is not enough. Poorly prepared sermons do great harm to the church. You are competing now with mass media which are cheap enough, to say the least, but on which great care and shrewdness are lavished for the right word and the telling inflection. People are attuned all week to cleverness and clarity in every field, including the pseudo - spiritual. If you unconsciously copy this technique, and especially if at the same time you neglect to respect it enough to give it as much care as Madison Avenue gives it, you and your church will lose a battle which cannot be redeemed, because the people of your churches will feel that circumstance has conspired to deprive them of that unidentified something their spirit so desperately craves, a carefully thought out, and authentically studied, personal insight into God's word for someone they know and respect.

THE CONGREGATIONAL parish minister should have far more confidence in the laymen of the church than most of them seem to have now. The churches of our denomination are people's churches, whose stability and continuity reside in the members who live in the community, whose institution it is, and who engage the minister for professional service on a temporary basis. Leadership is both lay and clerical, but the danger of improper domination is ever present. A typical weak church is one in which the minister, in alliance with wealthy conservative membership, makes most of the decisions without the effort it so often takes to seriously involve the talent which is latent in the rank and file. It is the minister's job, second only to good preaching, to break this kind of strangle hold on a church just as quickly and thoroughly as he possibly can. It is done in a variety of ways, depending on the minister's particular flair in such matters, but one way in the 1950's is to candidly discuss the desirability of broadening the base with the leadership, and then seeing to it that key policy positions are filled by a representative group, with ample responsibility delegated to them. While the position of any minister in any church may be temporary, he can render a lasting

service if during his stewardship he can succeed in transforming leadership in such a way as to involve almost *all* the members in the life of the church rather than the undemocratic few. It is not that the few do not wish to share leadership. The fact of life is that they do not know how, and the minister is the indispensable agent in this process.

As we move through the 20th century, it seems to me that the minister must take a position in the community more and more like other professional people. Some professionals are connected with institutions more than others, but all are connected with institutions to some extent. Lawyers are public officers, owing their primary duty to the courts, their subordinate duty to their clients, doctors are on the staffs of hospitals, engineers work for large or small corporations, teachers work for schools and colleges, and social workers work for social service agencies and community chests. The parish minister now is the chief of staff of a church, and he has his position in the community as such. All these professional people are respected to some extent because they *are* professional people, but to a much greater extent on their individual merits. Any one of them who presumes on his professional standing alone will suffer for doing so. We and the institution in which we serve will lose or gain depending on our individual contribution to the community. Our work with individual people, clients or patients or students or parishioners is part of it, but the community knows how to weigh our worth, and if the community finds us wanting, we shall have fewer clients and fewer parishioners and if the community finds that our contribution, individual and organizational is for the benefit of the *people* of the community, we shall have more followers, and more effectiveness for whatever it is we are striving for the community to accomplish. This brings us, then, to the dilemma of the extra-curricular facet of the minister's job, his community work. Some ministers of an older school have felt that there is no time for it, and that it should be left out entirely. Others overdo it. But I believe it is an integral part of the job of every person in the community, particularly professional people, and that we are all on about the same footing, ministers and laymen alike. Service to the community is in the ancient tradition of the ministry, from the Old Testament prophets, through Jesus, the medieval church, the Protestant reformation, and theocratic states like colonial Massachusetts. The parish minister should, in my opinion, follow this tradition now in modern ways, including serving on boards of charitable, civic and governmental institutions.

Sometimes, in discussing this problem with ministers, I have been aware of a tendency to criticize the purity of the motives of *laymen* who engage in civic work. The thought seems to be that they do it for ulterior motives, such as stimulating business for themselves, or social climbing. Since the activity is thus tainted, this argument runs, ministers should stay clear of it, and concentrate on the purely religious phases of community life. What is the answer? I think it is to recognize that people *do* engage in various charitable enterprises for other than purely unselfish reasons, and to ask in turn, why not, if the reasons are honest. In our free enterprise system the community, and the church itself, ask for volunteer work without direct compensation. The rewards offered, however, are not confined to the subjective pleasure of doing good. They are inextricably bound up with a recognition on the part of our fellow men that the talent, effectiveness and willingness to take personal risks displayed in our volunteer work are probably the same qualities which we devote to our vocations. The result is an enhancement of a reciprocal recognition of each other's qualities not to be attained in purely business, professional or social

activity. This is, probably, the very leaven which produces the *phenomenal* amount of community work performed by laymen in the United States of the 20th Century. I submit that its dynamic development is a great historical event. But it could not have come into existence if our economic system had not found a way to compensate it. And the way has been found by the tangible response of individuals to good public relations built by individuals. Should the minister remain outside of all this? How can he do it when the community cries out for his kind of guidance and leadership? The fact that the community will reward his church may perhaps be no reason for either staying out or going in. I do not argue that he should go in for that reason. But I do argue that he is needed.

And I argue that the minister's contribution on these boards and community platforms should tend to be actively on the liberal side of the issues pressing for decision. There are great evils and inadequacies around us, even in our most advanced cities. They abide through prejudice and inertia and that continuous refrain—we can't afford the costs of improvement. There is need for the liberal answer, can we afford the cost of the status quo. The protestant tradition is a reform tradition, and the church will never regain the position of leadership it once had until it leads the community away from its encrusted social evils. Is it not immoral to remain inactive in their presence and in the presence of stagnated mediocrity?

We should *all* follow in the footsteps of the Master, and this embraces an infinite variety of counsel with which you ministers are occupied all your waking hours. But I would apply it just here to your place in the community. Jesus was a daring thinker and speaker on the social issues of *His day*. We too should be daring, after we have thought the issues through, as He did. If we do not strive mightily on broad fronts to improve our communities, thinking hard, speaking out with conviction, arousing ourselves and others from our selfishness and apathy, then, ministers and laymen alike, we shall have failed our high calling.

NOTICE TO MINISTERIAL LICENTIATES

A licentiate performing services as a minister of the church is eligible to obtain Social Security coverage as a self-employed person providing he has annual net earnings of $400 or more and he files a waiver certificate (form 2031) within the time permitted under the law.

The Knight of Faith

"He is not a poet . . . . And yet the whole earthly form he exhibits is a new creation by virtue of the absurd. He resigned everything infinitely, and then he grasped everything again by virtue of the absurd."

THE KNIGHT OF FAITH is that hilarious fellow
Who takes his metaphor seriously
Though the tenor be crucifixion
And he himself the vehicle.
No tragic poet,
He is the master of the incongruous,
The only one not laughing when at his command
The mountain fails to move.
Or if it should,
Making the way straight for a startled laugh,
The only one not startled,
Tipping his thanks, balancing his burden through.

His prattfall martyrdoms under the clumsy cross
Are taken with good grace
For Art's sake. Helpless with love,
His rage at the upright straight man
(High-stepping hypocrite that tripped him low)
Is side-splitting, the thrust being keenest
When he himself is raised above us all—
By ropes and hawsers!
His golden blood's a gay way to be crowned!
And after the first bitter, confident taste,
His courteous "No thanks!" to the vinegar of charity
Is delicious innocence, half-conscious irony
Countering the puns on nails in hands and feet.

The best of all is how he gets out of it:
He plays alive as Falstaff once played dead,
Resurrecting himself at the final curtain,
And brings down thunder of joy, as we,
Outside ourselves in his mastery of the absurd,
Rise and hail Him.

—DAVID RIDGLEY CLARK

THE MINISTER AND THEOLOGY

Dept. Editor: LAWRENCE L. DURGIN, Central Congregational Church, Providence 6, R.I.

The policy of this, as of all departments of THE QUARTERLY, *is to present an open forum regarding all matters affecting our ministry. The following article by Dr. Henry David Gray continues a discussion of the theological issues involved in and arising out of Congregational concerns for church unity.*

TENTATIVE THOUGHTS CONCERNING THE THEOLOGICAL BASIS FOR CONGREGATIONAL POLITY

by HENRY DAVID GRAY

The polity of a Church must be rooted in the nature of the Gospel she proclaims. That is to say, its foundation and **raison d'etre** is theological rather than sociological or psychological or political. Our polity is an outward expression of our Christian experience and convictions. Any thorough-going attempt to understand, evaluate, or alter Congregational Church practices must go much deeper than adjustments and alterations in ecclesiastical organization; must reach, indeed, to the very heart of our Christian faith.

All books of the New Testament bear witness to the undeniably Christian conviction that God's living Word in Christ must authenticate itself to conscience by shining in its own light. For us, truth is true because it is truth and not because it is written in a Book, given in a creed, or proclaimed by a pope or a council. We belong to the Church because we belong to Christ and not vice versa. Our final loyalty is to Him, and to Him alone. It is that loyalty which has led us to recognize our brotherhood, and has caused us to associate together under a voluntary common pledge of allegiance to Him.

The church, in **any** valid use of the term, must ever be the creation of God and not of ourselves. He may and does use men to do His work, but it is His work to the extent that it shares the Divine Spirit. This is true whether we use "Church" to mean (as it does in 86 out of the 105 times it is used in the New Testament) the local church, or to mean (as it does in all other instances but one in the New Testament) the invisible Church universal. To the degree that Christ's Spirit is present in the local church, it is the "outcrop of the whole great Church" in all generations, everywhere. To the degree that Christ's Spirit is present in whatever visible forms the invisible Church universal may take, to that degree, and only to that degree, do such visible forms show the true character of the whole great Church which is the Body of Christ.

The theological implications of Biblical teaching reach into every facet of free Church polity and unity.

First, **since the Church is primarily a spiritual unity, it is only incidentally possessed of any polity at all!** Ideally, fellow Christians

(*Continued on next page*)

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should so deal with each other in love as to need the barest minimum of orderly procedure, either locally or universally. And the chief purpose of Associations, Conferences, General Councils, Mid-Winter Meetings ad infinitum would appear to be to wait before God in sincere and humble prayer that His voice may be heard and His will done. Indeed, is it not plain that our chief weaknesses as Congregational Christians arise from our failure to put into practice in Church Meetings and Councils of Churches those principles which thrust themselves into the very center of our polity because of our belief in "the crown rights of the Redeemer" which compels us to say with the prophets, "Though He slay me, yet will I trust Him."

Second, **the Church's fellowship is not made real in Church Meeting or in wider gatherings representative of the Churches, except as the Master inspires the heart of the meeting.** The basis of our fellowship is not at all the mechanical "recognition" of a Church, Minister, Association, Conference, etc. by successively wider bodies. A humble heart sincerely lifted anywhere in the name of Christ meets God, and therefore enjoys that fellowship from which all Christian fellowship derives. This is the basis of our fellowship. Upon this broad basis the free Church is gathered together by God, as a new kind of community, a community of Christ, in which the assembly of even two or three, provided it be truly gathered in His name, constitutes the Church. **The Church so formed unites the largest possible freedom with the closest possible fellowship.** Organization is quite incidental to fellowship, and may even be destructive of it. Fellowship is fellow-feeling, fellow recognition of one Lord, fellow-sharing; all of which is killed if it is compelled by others or by organization. Fellowship does not demand compromise of convictions and interest, but is confidence that all opinions can be drawn together by God if those who hold differing views come together and stay together in His presence. To have fellowship is to meet in Christ's name, trusting to the Holy Spirit to lead us into the truth, and determine never to impose anything on anybody apart from personal insight and conviction.

Third, **the Church's organization is not of force but of freedom.** Every human organization is a political structure, and can therefore be no more than the best available compromise of interests and convictions. How, then, can unity of organization possibly be **the** important manifestation of the one, holy, catholic, and apostolic Church? Must it not inevitably be true that the more the Church conforms to the idea of a State (even a world state) the more it will demand (in the name of Christ!) the surrender of distinctive convictions and cherished concerns? If it be true that God calls some to be teachers, preachers, etc., may it not also be true that, in the manifold richness of the gospel, he calls some to be Episcopalians, Methodists, and even Congregational Christians? If the Church is a new community of Christ, may it not need to lay aside organizational patterns whose ancestry is more surely traced to the Roman Empire than to the gospels? A church polity whose organizational structure sought inspiration in the New Testament would appear to require faith, freedom, and fellowship rather than creeds, judicatories, and disciplines.

Fourth, **the Church's influence is not of power but of persons.** Loss of influence often goes with gain in power. And by the nature of our gospel we are committed to trust in God rather than confidence in ourselves. John Oman, in VISION AND AUTHORITY, laid his finger on the pulse that beats beneath the wrist of power when he said, "Magnitude of result is undoubtedly with the Church which

has bulk and skillful leadership and temporal advantages, but the promise of the future is for the Church which approximates more closely to the ideal of the many or the few who are truly met in the name of One who unites men, not by enslaving them to His will, but by setting them free with the liberty of God's children." The influence of Jesus was exercised by contagion, persuasion, example, and inspiration, and He seems to have thought rather less of the power of a highly organized religion than did His followers of the Middle Ages, or perhaps even than do His followers in the twentieth century. **Is** the most effective instrument of Christian influence a powerful organization where lobbies are heeded in the halls of government, or can we learn something from the decadence of faith at the Church's heighth of power? Surely the Church's mission is not to achieve sufficient power to make men or governments obey its will. Is it not rather to **be** a new order of community bearing a prophetic witness to society, dedicated to self-effacing service, nurturing the souls of its members severally, and acknowledging as its strength nothing but goodness, wisdom, love, mercy, understanding, and holiness.

Fifth, **the Church's convictions are not of creed but of experience,** and whatever statements of faith are made are but testimonies to what we believe and never tests of our fitness for membership. This is not to say that we thereby lack convictions; for the demands of a clean conscience before God and a right relation to Him are far higher, harder, and holier than the acceptance of any creed.

Sixth, **"Authority" is not of office but of insight;** our faith in the divine initiative and in the power of grace to elicit faith is such that we are ready to follow the way of freedom. It was Forsyth who said, "The fundamental difference between a Church and a democracy lies in the principle that no numbers can create a real authority such as the Church confesses, whereas democracy as such will listen to no authority but what its numbers and majorities do create." In our day and time it is open to question whether or not the obvious "flight to authority" in every aspect of life is not simply a loss of nerve, a symptom of degeneracy, and a substitute for vital Christian experience. It would seem to be inescapably true that acceptance of the sole lordship of Christ must mean that the individual Christian conscience and the covenanted Church can acknowledge no authority except God, and Him only.

Seventh, **the Church's quest for union is first of all a determination to find unity at the Master's feet.** If Union involves the suppression or the loss of the peculiar witness or experience embodied in any Church, then, to that extent it impoverishes truth and robs the gospel of some element of its worth.

It well may be that God has brought us to this hour so that we may be driven to find true unity before we seek outward union. According to our gospel it would appear to be true that we must find our unity in Christ by the way of grace and faith, the way of insight and acceptance, but it would appear to be equally true that all who truly and deeply share such Christian unity must perforce yearn to give outward and visible evidence to the world of their inward and invisible one-ness in Christ. Union would then be unity making itself visible in Church order. The manifold, rich, and free unity of believers evident in "The Acts of the Apostles" might well indicate a direction in which similar unity might now be realized. Must not we of the Reformed tradition remember that Protestant denominations came to break up a hollow, outgrown, organizational unity, in order that we may prepare for a unity which is flexible and free, and founded on faith in Christ alone, a union which, therefore, will be more likely to be permanent among free men.

If we are true to our gospel, there is but one hope of either unity or union, and

that is to be made one in Christ. This is a very different thing than the search for quick ways toward uniformity, lest we be "too late" to save the world. The high goal of being made one in Christ would not be brought nearer, nor would the world be saved by any kind of unity or union which sets organizational conformity above freedom of conscience, or which puts the united strength of men in place of utter reliance on God. Neither would a least common denominator "Church" compounded of doctrines and procedures of all ecclesiastical organizations bring in the Kingdom of God, since it could not be more than the symbol of how little we could agree on, instead of being the emblem of how God had drawn us together. The ideal of Hildebrand, under every cloak of beneficence, is a too easy solution for a deep difficulty, the difficulty of being instruments of God for the winning of free acceptance of the gospel by individuals and by the Church. "Church order is finally important not in order to provide an efficient organization, or dignified assemblies, or even adequate sustentation and church extension funds, but to bear witness to the gospel. The criterion by which it is judged should always be the gospel." (Ronald Orchard—CONGREGATIONALISM TODAY, page 74).

Eighth, **the Churches meeting in Council must refuse to allow the secular practices of contemporary political, educational, and business life to govern their proceedings.** The expedient and politic answer may not be the Christian answer. The election of picked candidates may not be those whom the Spirit would call. There have been very few (and all abortive) attempts to make Congregational Church Councils into superbodies which hold rule over the Churches. Councils historically and presently are chiefly called for definite purposes and then dissolved. The district Conferences, the Boards, and the General Council have continuing bodies chiefly of an administrative nature. There could be no New Testament basis on which to claim that any or all of these are a "Church" or are "Churches." Neither is there theological foundation for such a claim in gospel. If we believe in the free church interpretation of the gospel (and I would be willing to say in the New Testament gospel) then we must find the Church in the common life in an ongoing community, or in the universal fellowship of believers.

K.L.C. Smith, who is not Congregationalist as far as I have been able to discover, well describes our free church polity in these words: "When men fail most grievously, the **practice** of a gathered church may . . . degenerate . . . (but) the polity is the most courageous and most scriptural venture of faith possible to Christian communities, for it takes the promises of God seriously, and, depriving believers of all external support or control, casts them wholly upon the Spirit. The depth to which it can fall corresponds to the height to which it aspires. It gives full, practical expression to the undeniably scriptural view that the church is the people, and holds it better to run all risks than to sacrifice the principle which makes the congregation of believers responsible for the quality of their own Spiritual life." The Congregational Churches insist upon the autonomy of the local church "because only so can they safeguard the essential principles of the immediate contact between the local group and the Divine Head of the Church, and of immediate responsibility to Him."

Any theological introduction to Congregational polity must look toward unity with others, for it is of the essence of our theology to be inclusive rather than exclusive, provided only that there be sincere desire to be included. There has yet to be made any solid contribution to the creation of a church order, not patterned after secular society, but born of the Spirit. I believe such a church order is possible, but I believe it will be found by way of the Gospel rather than by way of centralization.

"Teaching is the arrangement of the meeting places where man confronts God in company with others."

THE TEACHING MINISTRY

by RICHARD L. SNYDER

NEVER BEFORE IN THE HISTORY of the American Protestant Churches has the teaching ministry of the churches been taken so seriously. When compared with the hey-day of Sunday School Movement in the latter half of the 19th Century and the aggressiveness of the Religious Education Movement of the 1920's, the present concern with Christian education seems both large and thorough-going. This is no appendage of the church, as was the Sunday School Movement; neither is it the child of a forced marriage between Christianity and secular education.

What is this present understanding of the teaching ministry of the churches? What shape is it taking in Protestant Christian churches? It is hoped that this article may contribute to a clarification and definition of the place of education and the educator in the Christian community.

I

At the core, the Christian message is concerned with the relationship between persons and God, that this relationship be a "right" relationship, one that gives life to persons. To say this is not to exclude the other relationships of man from the Christian concern. It is to place them within the bounds of this basic relationship. There is present with this the claim that the meeting between God and man is the object of all that we attempt in our ministries.

To accomplish what we feel to be our ministry we must first, it seems, discover where persons find themselves.

There is agreement that persons are in need; otherwise, the Christian gospel would be irrelevant, as would all other religions. In Romans 5:20 Paul notes both the enormity of the need and magnitude of the Christian answer when he says: "where sin increased, grace abounded all the more." At the heart of the gospel is the recognition of need as the presupposition to God's gracious, sufficient help. Two words are the key—sin and grace. Paul Tillich has suggested that modern man may see the meaning of sin if the word "separation" is used as a clue to interpreting it.(1) All men know separation from self, from others, from God. This is also knowledge that we are separated from that to which we belong. This condition is our own responsibility, no one else can be blamed. A whole life, not a fractured life, is the intention of existence.

And what of grace? It is the reunion of the estranged, the separated. The reunion takes place in spite of sin and separation; it removes guilt. For all the increase of sin, grace abounds much more. Grace may be understood when we see it as the condition of acceptance, a word that complements separation.

God accepts us in Christ—this defines justification by faith. This man needs to know above all else. Now man can accept himself; he is free of guilt. While still living in trouble and faced by problems he can face life with security. "Belonging" to God enables man to accept others as well as himself.

In a very real sense this is something man doesn't need to be told. Sin, sep-

aration, inadequacies are part of man's life. He simply does not have the ability to meet the demands that rise up out of his own existence. But since it is part of man's life to pretend and to conceal such facts from himself and others, it is the function of the Gospel first to spell out this which theology has called sin. And we do it by helping men understand why they cannot do that which they know they ought to do and why they do the opposite from what they know to be life's demands.

The gospel also speaks of the grace of God coming to work reunion. This God is able to do, not when man says "I believe in the Bible," "I believe in this creed." It comes when man's guard is down and pride is lowered, when he admits need, when he asks about separation and longs for acceptance.

To affirm his relationship to God, the Christian says, "I believe in God." He is putting into words a condition that holds for himself and God. This relationship has been spoken of by Martin Buber and such Christian theologians as J. H. Oldham as the way in which "I" regard myself before God. In his separation man sees all others, including God, as related only selfishly to himself, as "it" or "thing." When the source of life is recognized as outside the "I" then man knows there is the "Thou." When we are accepted by parents and teachers, for example, they become for us "Thou" in relation to our "I." In meeting them we find the meaning of life. It is described by Reuel Howe in this way: "The role of the parent is to reveal the meaning of existence to his child, the teacher to his pupil, the preacher to his hearers, and the pastor to his parishioner."(2)

God reveals himself, not in the words of the Bible or in a creed, but in our relationship to persons. "For faith is a meeting; it is not a trust in the world of It, of creeds or other forms, which are objects, and have their life in the past . . ."(3) There is that of God in all personal relationships and from this comes their power to reveal. "Every particular Thou is a glimpse through to the eternal Thou, by means of every particular Thou the primary word addresses the eternal Thou."(4) The fullness of God's grace, of his acceptance comes after our awareness of the Thou in others leads us to the "Thou" of God. J. H. Oldham writes: "In every real encounter with life and with our fellowmen we meet the living Spirit, the Creator of Life."(5) "For in every Thou that addresses us and calls us to a responsible decision, there speaks the voice of the Eternal 'Thou'."(6)

God encounters man also through the person of the Holy Spirit. Insofar as the "theology of relationship" has neglected to describe this, it seems to be neglecting the power of God to break through history into the circle of human relationships. God is present in the meetings that take place between persons, but, it seems to me, He must also be thought of as present not only in the person who knows him as Thou because others have responded to the person as a Thou, but present also as person in His own right. Believing in the Trinity and taking seriously the 2nd Chapter of the Book of Acts, we must say that God the Holy Spirit meets us and accepts us. It may be that we are able to recognize God the Holy Spirit because we have already met him dimly as He dwells in other persons, but we may also know God ourselves and in doing so overcome our separation and remove fear and guilt. "When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God."(7)

If God's revelation of Himself to us is through other persons and through the Holy Spirit we must logically ask about the place to be given to the record and statement of the Christian faith. Of what value is the Bible, creeds, history of the Church, the prayers of the Church?

Inasmuch as these statements of the faith and life of the Church are records

of past meetings and of the understanding of God's acceptance of men in the past, they are authoritative for us as they lead us to meet God. It has been the testimony of the ages that the Bible does just that supremely. So we call it God's Word. It confronts us with the fact of God's meeting with men, it defines our relationships and illumines them. The Bible tells us when we are in "right" relationship to God and our fellows and when we objectify God and others to make of them It.

I think it is clear that encounter and transmission of the tradition of the Christian message are inseparable parts of the Gospel. Reuel Howe suggests:

> When the content of the tradition is lost, the meaning of the encounter is lost, and in the end even the encounter itself. And when encounter is lost, tradition becomes idolatrous and sterile. Both are necessary to the faith community, and both are dangerous and meaningless if separated. Christian teaching must depend on both.[8]

According to the New Testament, becoming a Christian is not identified merely with the owning of a set of doctrines. Christian faith should result in a viewpoint that lends itself to description, but in reality it is the relationship between man and God, one that involves his brothers as well.

II

I would claim that Christian teaching is the arrangement of meeting-places for persons, bearing questions and needs, with the God reported in Christian truth and record. This meeting is more than a matter of method. It is part of the content of our message and of the curriculum of Christian education. We teach with the help of words, words that carry a record of past encounters between God and man; we teach through a relationship of pupil-teacher, child-parent, minister-parishioner. It is this important difference which keeps Christian education from being banal, which keeps us from reducing Christian truth to the level of theory.

When we use the theological words, such as justification, we are describing the way in which men, having acknowledged life's demands and their own inability to meet them, find what they are looking for in God's grace. It is the task of the teaching ministry to confront man with truth about life's demands and questions and then, in the life of the congregation, to proclaim the news of God's acceptance. Also, it is the church's ministry to give persons membership in the company of God's people, a membership which moves the words of faith away from theory and into fact.

It is almost unnecessary to call attention to the thing we Christians should know—that the Gospel has a false ring, or, at least, a deadly sound, when it is preached and taught apart from a setting where the relationship between persons speaks of their meeting with God.

Over these past few decades there has been a great emphasis in the preaching of the Christian Church on confronting the sinner with the message of judgment and health that is the Gospel. It seems to me that nothing could have been more timely. It repudiated the moralism that had become the purpose of too many ministries.

But this declaration of the message from the pulpit all too often neglects an essential aspect of the ministry to imperil the church just as terribly as did the prior infatuation with the concept of preaching as being moral exhortation and advice. There is failure to recognize the necessity of the Word being demonstrated, made substance in a community of believers. The organism of the congregation should be a living representation of the Word speaking in clear terms to all who are drawn to it. Is not the congregation a representation of the Body of Christ?

Looking at this same matter from the viewpoint of the teaching ministry of the Church, we recall that fifty years or so ago there began a rebellion against the practice of making Christian education a process of imparting Biblical information to little sinners who would some day become believers. Caught up in the flood tide of secular education progress, Christian education came by 1925 to be in many places a process of character building and ethical indoctrination.

Recently, perhaps dating from Shelton Smith's upsetting book of criticism, "Faith and Nurture" (1941), there has been a theological reorientation of Christian education which takes seriously the message of the Church. Some who perhaps love the existing structure of Christian education overmuch, would insert the theology into it. Others, championed notably by James D. Smart, Reuel Howe, Lewis J. Sherrill and Randolph C. Miller, would overhaul the entire educational structure so that it might express a conscious, recognizable Christian theology.

If developments to date are indicative of the future direction of Christian education, we have reason for confidence. Without excluding the insights of any discipline—communication, group dynamics, educational theory—Christian education is consciously moving in the direction of a discipline and method, an understanding of the ministry of teaching which joins with the preaching of the Word as confrontation of God and man.

If preaching is the declaration of the Word to man; teaching is the arrangement of the meeting places where man confronts God in company with others; others who have found life and health in their relationship to each other and to God, others who also yearn for the acceptance that is at the heart of the gospel. Christian education deals with the record of the Word, but it uses the record in a different way. Christian education is transmissive but always in the setting of relationship.

III

We are faced by the consideration of the relationship of the teaching and preaching ministries of the Church. If I said to you that they are separated, you would scowl because it is almost always our intention that they be one ministry. And yet, if I offered a view of the Church's ministry which made preaching and teaching co-equal, I would also be met with scowls, for we are not willing to say that it is no less important for a ministry to arrange the meeting-places where the preached Word is confronted in representational form, than it is to speak the Word or declare the message. Whether we are thinking of the one-minister church or the church large enough to have a multiple staff, there is some self-examination in order if the ministry of preacher and teacher are going to become one.

Christian education proceeds on the assumption that there must be practical, that is, a working setting, for communicating the gospel, a place where particular persons can meet God. If we despair at this, then either we are weak or the gospel of health and life is an illusion.

I do not think Christian education despairs. It sees the teaching ministry as including the whole congregation. James Smart tells of this in THE TEACHING MINISTRY OF THE CHURCH.

> It is the Church, then, that has the responsibility for education—the whole Church, not just a few specially chosen teachers. The primary educational force, which forms the background for all else that is said and done, is the impact of the total Church upon the lives of children and youth. What is done in a church school, what is said by a teacher, occurs in a context, and that is the meaning that has already been put into the word "Christian" by those who profess to be Christians in the community. It is utter folly for Church members to think that they

have no responsibility for Christian education because they hold no office in the church school. The teachers and officers are merely their representatives, acting on their behalf, and their work will be doomed to failure if their witness on behalf of the Christian faith in the church school is contradicted by the witness of the adult congregation in the community.(9)

For almost a decade now some denominations have been acting upon this conviction to the extent that they see the family as partner in the ministry of Christian education. Probably the churches in their planning for Christian education have often assumed too much willingness and readiness to act upon such understanding. Perhaps they should have, as has one denomination, first attempted to convince the whole congregation of the reality of the partnership. This we know —the family is primary in the Christian education of children. If the Church is the community of believers that has the mission of proclaiming the gospel, it is the community of the family where the gospel can be met most particularly and constantly.

Paul Calvin Payne has written:

> Every church will have to include in its plant the hundreds of homes of its congregation. The roof of the church's life as the community of God's people extends over the homes of its people.(10)

Summary

If you ask, "What is distinctive about this view of the teaching ministry?", I would have to say that its aim is not to impart information, but to introduce young and old to a relationship that is described in the Christian heritage; that it takes place within the congregation's life where the Holy Spirit uses the channels of human relationships to offer God's health and life; that it involves the arrangement and use of these meetings between persons so that God may disclose himself in Christ and be met by persons who respond and are given the gift of acceptance so that they may know themselves and God.

If you ask, "What are implications of this view of Christian teaching?", I would have to say that the actual education program in our churches will in time be altered and expanded with larger emphasis on the teaching of adults and the integration of the teaching of children into the life of the Christian home; that revision of the teaching materials and methods will come about, with emphasis on the interpretation of life by the Bible, the statements of faith, the history of the Christian Church.

If you ask, "What may be the results of such a teaching ministry?", I would give the prayerful and hopeful reply that new attitudes and practices will enliven the Christian's days, carrying into home, school, and society the acceptance of God that shows itself in other-regardness and a concern for justice and a desire to bring others to meet Christ in the life of the Church. The extent to which it comes alive depends upon the way in which we are able to live and serve as those who have been accepted by God and upon the way in which the Word is preached and responded to in the lives of persons. The limitation is not placed on us by God, but by our human trouble of confusing "I" with "Thou," and ourselves with God.

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1 THE SHAKING OF THE FOUNDATIONS; *Scribners, 1948; pp. 154-5*
2 MAN'S NEED AND GOD'S ACTION; *Seabury, 1953; p. 113*
3 *Ronald G. Smith in the Introduction to* I AND THOU; *Clark, 1937; p. ix*
4 *Martin Buber in* I AND THOU; *p. 75*
5 REAL LIFE IS MEETING; *Seabury, 1953; p. 34*
6 IBID; *p. 32*
7 *Romans 8:15-16*
8 OP. CIT. *pp. 114-5*
9 *Westminster, 1954; p. 113*
10 *"Presbyterian Life," 15 October 1955; p. 44*

Dept. Editor: ARTHUR P. COLBOURN, Pawtucket Congregational Church, Pawtucket, R.I.

A CONSTITUTING PRAYER*

by ALFRED SCHMALZ

Lord, we have covenanted together in Thy Name. In establishing this Church we have done what we believe is Thy will. This is not of our making, but is Thine; we know ourselves to be the instruments of a purpose that roots in Thee and in Thy revelation in Christ. We have done what seems right to do.

Now, O Lord, accept the work of our hands and use us further for Thy Kingdom. Let not our own will intrude, but let it be captive to Thy will. Enlarge our vision; give strength for tasks that stand before us, some seen, some not yet made manifest; unite us and keep us united in fellowship and service; and bring us deep within the fellowship of the whole Church, that we may always know ourselves part of the whole Body of Christ.

We ask not that Thou wilt make us great, but that Thou wilt make us obedient; not that Thou wilt make our way easy, but that Thou wilt help us to carry our burdens; not that Thou wilt serve us, but that we may serve Thee.

Lord God, be Thou glorified and, among us, may Thy Name ever be praised. AMEN.

* *Offered at the Constituting Service of The United Church of West Norwalk, Conn.*

Music can be tonic or sedative

MUSIC AND THE FUNERAL

by MARGARET WESTLAKE POWERS

THE CHRISTIAN FUNERAL is an occasion of confidence and hope, based on the faith that Christ is risen, and that the faithful have life in Him. Therefore, those persons who officiate at the service can, and should, help instill the spirit that can lift the bereaved out of self and loss, and into one of gratitude for the love and good shared; into faith and trust in the eternal God. Simply to play soft music, without plan or deep spiritual thought, will fail to cleanse man's spirit or bring man closer to a comprehension of the presence of a Higher Power.

Music is an important factor in healing, especially when the emotions are involved. It can be tonic or sedative. The funeral service should include both moods, beginning in quietness, expanding into confidence and strength into triumph.

The minister and organist do well to select music which is simple in structure, with an unbroken rhythm—this is, therapeutically correct—and for the prelude, develop from a quiet mood into one of moderate intensity and joy. For example, using hymn tunes in this order: Morecambe, Ewing, Beatitudo, and St. Catherine, playing two verses of each and gradually building the tone color to a mezzo forte (solo stop and accompaniment). After the Bible readings and before the prayers, the organist may play one verse of a hymn, using chimes and keeping the mood inspired and positive: i.e. "O Love That Wilt Not Let Me Go," "Love Divine, All Loves Excelling," or a beloved hymn that has been requested. If such hymns as "Abide With Me" and "Lead Kindly Light" are requested, we urge caution. Keep the mood from sentimentality. Near the conclusion of the service and before the benediction, the organist may play one verse of a strong hymn beginning rather softly, making a crescendo to nearly full organ and ending in a triumphant mood: i.e. "The Strife is O'er," "For All the Saints," "O God Our Help in Ages Past," or "Ten Thousand Times Ten Thousand."

It has been my experience to have Handel's LARGO requested more often than any other selection. I play it for the Postlude, starting with the same volume as the closing hymn, diminishing somewhat in the middle section, then building back to full organ. Sonata III, Mendelssohn; March Religieuse, Guilmant (cutting the entire middle section of both) are dignified and can be played in a triumphant mood.

On occasion I have been asked to play Bach instead of hymns. Many of the Chorale Preludes are beautiful and suitable. One Bach program listed: Largo e Spiccato (Concerto in D Minor), Air for the G string, Come Sweetest Death, arranged by Virgil Fox, and God's Time is the Best Time. Another program, when tuneful music was requested, listed: Prayer, Reinecke; Andante (Sonata VI) Mendelssohn; Aria (Concerto X) Handel; and Adagio (Sonata III) Guilmant.

SUGGESTED HYMNS

Some hymns that might be played at funerals are:

"Alleluia! The Strife is O'er"
"For All the Saints"
"Hark, Hark, My Soul!"
"Ten Thousand Times Ten Thousand"
"O God, Our Help in Ages Past"
"The King of Love My Shepherd Is"
"Love Divine, All Loves Excelling"
"In Heavenly Love Abiding"
"Abide With Me"
"Still, Still With Thee"
"My Faith Looks Up to Thee"

FOUR PRAYERS

by E. Roy Burchell

Words of Thanks

O THOU SPIRIT of quiet holiness—
In this final moment
Of day's consciousness . . . .
Before closing off mind
And eyes
To the tenseness
Of life's activity . . . .
I would pause
With words of thanks,
For each and every happiness
I have known
This day—
Happiness which belonged
To others,
Yet shared freely
With me . . . .
And that which was solely mine—
Happiness made happier
When I chose
To share
With others,
And with Thee.

This Silence

THIS SILENCE here upon my lips,
O God,
Sustains
The deeper thought
That, without a doubt,
You are silent, too . . . .
Interested more in seeing
What it is
I plan to do
When standing on my feet,
Than what it is
I try to say,
While kneeling down
To pray.

Equally as Generous

GOD OF PEACE and holy quiet,
Be thou attentive
To my simple plea:

Remove the bitterness
Harbored deep within me . . . .
And, where thou doest give
So freely
Of thine own forgiveness,
Teach me to be
Equally as generous . . . .
In forgiving,
Just as freely,
Myself.

These Gentle Efforts

O GOD,
Whose greatness
Fills all space
'Tween earth and sky
With tenderness
And tiny bits
Of loveliness . . . .
Accept, I pray,
These gentle efforts
Of my thankfulness,
And take away
The unbecoming thoughtlessness
Of one
Who bows his head,
And heart,
In humbleness
Alone.

THE MINISTER AND THE WORLD CHURCH

Editor: WILLIAM L. BRADLEY, Hartford Seminary Foundation, Hartford, Conn.

With this issue of THE QUARTERLY, *we are pleased to welcome Dr. William L. Bradley to our staff as editor of this department. Below, as he will from time to time, he reports on a matter of ecumenical interest.*

COUNCIL OF THEOLOGICAL SCHOOLS

WITHIN THE PAST YEAR there has developed within our denomination an interestingly new experiment in cooperation. Known as the Council of Theological Schools, it is composed of representatives from those American seminaries which either have a direct connection with the denomination, or have historic ties with it. The Council has standing as a part of the Department of the Ministry, and of course its recommendations are not binding upon the constituent seminaries.

At its meeting at Buck Hill Falls on January 26-7, the Council had representatives from Andover Newton, Bangor, Chicago, Harvard, Hartford, Oberlin, Pacific, Union, Vanderbilt, Yale, and Yankton. The Rev. G. Homer Lane, of Hartford, was reelected President, while Pres. Frederick W. Whittaker, of Bangor, was reelected Secretary.

Among the many suggestions which will be transmitted to the Executive Committee are the following: The Council requests the Boards to include theological seminaries in the proposed campaign for financial support for higher education. It is suggested that support could be given students attending our seminaries, and that perhaps similar grants might be made to those institutions enrolling Congregational candidates. It was proposed, also, that gifts from churches and individuals to the member institutions of this Council be included in the Year Book under the column, "Other Congregational Benevolences."

From the standpoint of the parish ministry, perhaps the most significant item dealt with the problem of stimulating the intellectual growth of ordained ministers. It was suggested that present summer schools should be used to better advantage, that the seminaries should augment their summer offerings and encourage their professors to participate more fully in summer schools, that the pages of *Advance* might well be used for this purpose, and that there is need for coordination among the existing boards and agencies on the whole question of the intellectual growth of ministers.

A session dealing with the placement of senior students revealed that closer cooperation between the seminaries, the conference superintendents, the Board of Pastoral Supply, and the Pastoral Relations Committee is advisable.

Finally, the representatives of the seminaries with a direct link with the denomination agreed to pursue discussions with the presidents of the E. and R. seminaries, in order that we might explore ways in which we may begin to cooperate after the consummation of the merger.

Theological interest in Japan is strong.

THE THEOLOGICAL SITUATION IN JAPAN

by TOSHIO SATO*

I
The Place of Theology in Japanese Christianity

CONTEMPORARY JAPANESE THEOLOGY is influenced greatly by Continental theology, despite the fact that Protestant Christianity was introduced chiefly by American missionaries. Of course we cannot deny the great role American missionaries have played in the development of Japanese Christianity, especially in the early period of persecution. They contributed not only to evangelization, but also to education, social work and so on. Observing Japan from the standpoint of a European Christian, it appears that Japanese Christianity is more American than Continental. Most Japanese Christians, for instance, still maintain the custom of prohibiting drinking and smoking. Most hymns are from American hymnals, even though the latter contains the hymns of other countries. (I remember hearing Emil Brunner say that all hymns after the eigthteenth century are no good. After hearing these words I became aware of the difference of religious atmosphere in which Continental Christians and I grew up, although I had been familiar with his books up to that time.) The pattern of church organization was not that of the Continental churches, but that of American denominations. The ethic of Christian life reflects the Puritan ethic of the early American missionaries.

Nevertheless in the field of theology, American or British thought is not so influential. Of course, even before the War, many ministers and theologians came to the United States to study, but we cannot overlook the fact that some influential theologians were more eager to study Continental theology or moved to a study of Continental theology after they went back to Japan.

What does this fact mean? The answer requires a discussion of two things: 1) theology and "missionary Christianity"; 2) modern Japanese culture and German culture.

1) Generally speaking, the rise of theological interest is a necessity as Christian churches grow up. But in comparison with the other Asian countries, why is theological interest in Japanese Christianity stronger? We must remember that Japan was an exceptional country which was exempted from the colonialism of western countries and has striven to overtake these countries by importing western civilization rapidly. It was natural that the abrupt transplantation and development of western science and thought stimulated theological interest among Japanese Christian intellectuals. We must also realize that Japanese Christianity is urban and intellectual. Furthermore, the deep gap between Japanese society and Christianity forced Japanese Christians to turn toward an intellectual tendency rather than a practical one.

On the other hand, as a natural consequence of its own nature, "missionary Christianity" has not shown any particular interest in theology. This might have been happy for the sound development of Japanese Christianity, since Christianity is originally very practical in a sense, and theology comes out only as an intellectual reflection of living and concrete faith. But for this reason Japanese Chris-

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ian intellectuals had to satisfy their theological interest outside of "missionary Christianity." Thus, the rise of theological interest itself meant the process of becoming independent of "missionary Christianity," even though Japanese Christianity has not created its own particularly original theological thought.

In order to avoid a misunderstanding, I have still to add this. I do not mean that Japanese Christians have not learned about Anglo-Saxon theology at all from American missionaries. Of course missionaries taught theology in the seminaries and introduced British-American theology to Japan. All Japanese Christians in the first period knew something about theology through missionaries. While there have been few, up to the present, who have studied theology in Germany and Switzerland, there have been many who have come to study theology in the United States. Nevertheless, we can say that the emphasis of "missionary Christianity" did not lie on theology itself (perhaps, fortunately!). The action of missionaries in the field of theology was limited to the object of training theological students, and could not satisfy the theological interest of Christian intellectuals in general.

2) Why then, is Japanese theology influenced by Continental theology? Even though Japanese Christians could not expect to learn from missionaries, why have they not studied British-American theology which was the background of the missionaries themselves? (Of course Japanese Christians learned very much about British-American theology in all the earlier periods.) The answer lies in the fact that Japan had begun to be influenced by German culture by the end of the nineteenth century, in which the Meiji absolute government came to be established firmly. The fact that the Meiji constitution was modeled after the German was a symbolical event in the sense that it suggested the direction toward which Japan would turn not only politically but also culturally. In the cultural field, Japanese philosophy in particular appeared as if it had become a branch-shop of German philosophy. At the same time we can trace the gradual introduction of German theology into Japan. This was done first of all by the Christian graduates and professors of the Imperial University, not those of mission schools and theological seminaries. (Dr. Hatano, an original philosopher of religion, was a pioneer.) Here it may be noted that from that time Japanese mission schools, which had played an important role in Japanese culture previously, began to decline and at the same time theology became noticeably strong. Thus, Japanese Christians gradually came to notice Continental theology, especially German theology.

But in this period only a few Christian scholars studied Continental theology. Most theologians and ministers were still reading British-American theology. This situation changed decisively with the introduction of dialectical theology, which was epoch-making in the sense that it gave Japanese Christians a great theological stimulation. We had not seen such a time as this when theology itself attracted not only theologians and ministers but also general Christian intellectuals and students. Dialectical theology attracted not only Christians but also non-Christians. Of particular importance was Dr. Nishida, who was a friend of a Zen-Buddhist, Dr. Suzuki, from childhood. Only since this time has Christian theology, so to speak, attained a citizenship in the world of Japanese intellectuals. Thus, through the rise of theological concern, theology became an object not only of ministers but Christian intellectuals in general, and then they began to study Continental theology eagerly.

It is also noteworthy that among dialectical theologians Karl Barth has been most influential. This situation did not change in spite of Brunner's visits to Japan and remaining for two years and a half on his second visit.

II

Forsyth and Barth

As we mentioned above, Japanese theology was not at first under the influence of Continental theology. But after the first generation of Japanese Christians had accepted Christianity from American missionaries, they were confronted with liberal theology if they tried to study theology. Thus, some Christian leaders moved to liberal theology. Moreover, as the Meiji government was being established more firmly and nationalism was becoming strong, a few of them even insisted on the Shinto-Christianity which tried to harmonize national religion and Christianity. Thus, temporarily, Japanese Christians fell into a perplexed situation, caught as they were between liberalism and nationalism. We can say generally, however, that Japanese theology has been predominantly orthodox to the present time, with some exceptions. Forsyth, Denny, Oman, and von Hugel were the most influential sources prior to the introduction of dialectical theology. While Forsyth was neglected in his own country after his death, he continued to be studied in Japan. (I recall my teacher once telling me that about twenty-five years ago, he had been told by an English bookseller from whom he purchased Forsyth's books that only the Japanese still bought Forsyth). The conservative position was especially characteristic of the Presbyterian seminary (roughly speaking, the Presbyterian seminary was interested in dogmatics, the Congregational in historical theology).

In my opinion the representative man was Uemura, who was a mediator between the liberals and the conservatives. In a later period Takakura, who studied in England from 1921-4, represented the same tendency. He once wrote that his favorite authors during that time had been Forsyth, Troeltsch, and von Hugel. After his return to Japan he sought to strengthen Calvinistic, evangelical theology as opposed to liberalism and social Christianity. Although dialectical theology was then being introduced to Japan, and he was one to foster it, his fundamental position was the British evangelical liberalism represented by Forsyth, and he even warned against Barthianism. However, his disciples became the strongest of Barthians. This means that Forsyth played a preparatory role for the acceptance of Barth. After the Japanese had learned the criticism of liberalism from Forsyth, they found a more penetrating critic in Barth.

In this respect Japan differs from America, which is now re-examining Forsyth from the standpoint of neo-orthodoxy. Whereas in America Forsyth is rediscovered and called a pre-Barthian, in Japan he has been covered by the shadow of Barth.

III

Japanese Theology and the Socio-political Problem

Kraemer has said: "Individualistic piety has been and still is a keynote of Japanese Christianity . . . The stern suppression by Government of all forms of 'dangerous social thought and action' and the difficulty of the social problem of Japan with its great economic distress, have driven the topic of the social application of Christianity into the background: the more so, because the forms of churches are exceedingly small in comparison with the magnitude of the task" (*The Christian Message in a Non-Christian World*, p. 394). This statement correctly characterizes the situation in Japan at the time of Kraemer's book.

Originally, however, Japanese Christianity was not socially indifferent and conservative. Sometimes it was even the reverse. In the first period many early Japanese socialists were Christian, among whom some became mild democratic socialists while others moved into communism. Sen Katayama, for example, who entered the Soviet through the United

States, had studied at Andover Newton and Yale University. Another Christian, Kanzo Uchimura, wrote a preface to the book, *Imperialism,* by the radical socialist, Shuhsui Kohtoku, who was executed for his attempted assassination of the Emperor. In the second period Dr. Kagawa played an epoch-making role, not only within the Christian community but also in the Japanese labor movement. A little later, in what might be termed the third period, social Christianity exerted a profound influence. Rauschenbusch was introduced from America, and such religious socialists as Ragaz, Kutter, and Wunsch from Europe.

These three periods correspond to those in which the labor problem became urgent in Japan. In the first period Christianity produced many leaders in the social movement, in the second it gave one great leader to the world; but in the third period social Christianity was rather a product of other movements—a Christian form of socialism in general.

Thus, Christianity represented a progressive group in Japan, but we cannot deny that gradually it became uncritical and conservative in its social outlook. This was true even during the time of Kagawa, whose influence, though not inconsiderable, was nonetheless limited to a certain circle. The main current of the labor movement was rapidly turning toward the extreme left wing, so that although originally Kagawa was associated with the left, he came to belong to the extreme right wing without having changed his own views!

The rise of fascism in the 1930's destroyed all these mild and radical movements. In the end not only socialism but also liberalism became a dangerous thought. Accordingly, the intellectuals were inclined to escape in the world of inwardness, so that such existential philosophies as those of Kierkegaard, Heidegger, and Jaspers became popular. Likewise the philosophy of Nishida,† which hitherto had been obscured by Marxism, attacted many people. Never had philosophy prospered as it did at this time, but since it was a result of the suppression of progressive social thought, it tended to be reactionary.

We cannot deny that so far as social and political problems were concerned, Barthian theology tended also toward escapism. The criticism of the War by Japanese Barthians was not very strong. One does not find such resistance as Barth demonstrated against the Nazis. This is not to say that Japanese Barthians consciously sought to escape social responsibility, but they shared with their orthodox colleagues an indifference to political problems and were even inclined to justify their position as one of "holy indifference."

After the War it was natural that strong self-criticism occurred. Social and political concern has stimulated many of the Barthians in Japan. And whereas in the 1920's social Christianity and evangelical theology were at odds, now they are facing problems together. Today there exists a group for the study of social ethics and the social sciences, and some political movements have been initiated.

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†*Nishida's is the only original philosophy in Japan. Its characteristic feature is found in its effort to interpret Oriental thought—especially Zen Buddhism—in terms of western logic, particularly the dialectical method. It resembles Hegelianism, yet differs from it.*

RECOMMENDED READING

A list and commentary prepared by The Associates in Reading of the Department of the Ministry, Congregational Christian Churches.

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The Reverend Arthur E. Wilson, D.D. of Providence, Rhode Island has been elected Chairman of the Associates in Reading and so this represents my last effort in a task I have enjoyed thoroughly. I would like to make one statement of a personal nature. I have appreciated the privilege of correspondence with colleagues all over the country and the Hawaiian Islands and I am content that this Association is operating in a field where there is great individual need.

When men gather to speak of books the authors become a part of the conversation. It is a privilege to be joined by P. T. Forsyth and Paul Tillich, authors past and present who by seminal idea and incisive style move our minds out of the tributaries of parochial concern and into the main streams and even, occasionally, into the oceans of universality.

This is a privilege in which all can share. Wherever two or three or a dozen will gather and speak of their reading, the experience can be the same. And if you need suggestions, the deliberations of the Associates in Reading may prove helpful. In the present list the books by Whyte, Wedel, and Spike are easily adapted to group study and discussion. As a matter of fact, many of the men reported a successful use of Spike's book with their church folk. The work of the Associates has little meaning unless there are "associates in reading," groups of men from Montana to Maine, who are gathered monthly in the presence of great minds and spirits who can teach us new truths or, at the very least, illuminate the old.

Lawrence L. Durgin

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Primary List

The Theology of the Sacraments by Donald M. Baillie, Scribner's, 1957, $3.00, pp. 158

This careful treatise on The Sacraments of Protestantism is the valedictory of a notable Scottish theologian. It is written out of thoroughgoing scholarship by a man of great sensitivity of spirit and depth of faith. It is an extremely valuable book in an area of the church's life which is calling for more thorough understanding. What shall be said for and against infant baptism? For and against immersion? All of God's created world is to be seen from a sacramental point of view. Yet, why the special importance of water in baptism or bread and wine in the communion? Deeply apprehensive about the dangers of any external or mechanical view of the sacra-

ments, the author takes the reader easily and appreciatively into the great ministry of grace, provided through the sacraments. It is to be devoutly hoped that this book will be the basis of thoughtful discussion by many, many groups of Christian ministers across the country. Their effectiveness as pastors stands to be greatly deepened and broadened.

Faith Healing and The Christian Faith, by Wade H. Boggs, Jr., John Knox Press, 1956, $3.50, pp. 209

A needed and helpful book in a controversial field, based on the Bible, Christian theology, and scientific findings. Boggs indicts some of the "faith healers," brings balance into the question of "modern miracles," discusses the relation of sickness to sin, Satan, and God's intention of "health for all"; and concludes with a program for the local church in the faith healing field.

The Organization Man, by William H. Whyte, Jr., Simon & Schuster, 1956, $5.00, pp. 429

The Assistant Managing Editor of FORTUNE has produced a study of the pattern of life into which the majority of "middle class" America works and lives. ORGANIZATION MAN "has left home spiritually as well as physically to take the vows of organization life." He has had to surrender the Protestant ethic with its emphasis on thrift, hard work, and self-reliance for the new society of cooperation and gregariousness. He lives in suburbia which is patterned along the same lines as his work. He is constantly on the move. He is the victim of "motivation research."

This is the best study since David Riesman's LONELY CROWD and will give church leaders a fresh appreciation of the values and deficiencies of the life in which the majority of one's congregation must be cast.

The Pulpit Rediscovers Theology, by Theodore O. Wedel, The Seabury Press, 1956, $3.50, pp. 177

This is a first-class book which deals in a forthright and practical fashion with one of the continuing problems of the parish minister—the appropriation of the fresh theological insights of our day for the nurture of his flock. Dr. Wedel, the warden of the College of Preachers of the Washington Cathedral, declares that "the proof of our being in the midst of a flowering of theological rediscovery of the wonders of our heritage of Christian faith is nowhere more clearly seen than in the return of interest and understanding of the Bible."

Yet, it is simple honesty to confess that we, the custodians in the church of the ministry of the word, have been the legatees of a century or more of theological confusion. Dr. Wedel addresses himself to our needs in this situation by discussing "Our Bewildered Pulpit," "Christ—Master or Saviour," "A Clue to Biblical Theology," and concludes with a chapter on "The Community of Faith as the Agent of Salvation."

For every minister who is concerned about the communication of the substance of the faith, and who is not content with the trivia, this is a most helpful, indeed a *must,* book.

Supplementary List

The Social Thought of the World Council of Churches, by Edward Duff, Association Press, 1956, pp. 339

Jesuit Edward Duff reviews the history of the movement which created the World Council and in a remarkably objective study sets forth its developing social philosophy and policy. Nothing better has been done since Evanston. Of particular value is the comparison of W.C.C. pattern in this field and that of its constituent members.

God's Way With Man, by Roger Hazelton, Abingdon, $3.00, pp. 204

The author sets his affirmation of Providence in those experiences of life from which God seems to have evacuated. This belief in God at work in history is decisive in view of the resurgence of the sense of fate from which Christianity delivered the ancient world. Man's experience of anxiety, guilt, and moral ambiguity which raises the question of the meaning of life, can be truly analyzed and acted upon when man sees time and history rooted in the eternal. For man, "there is but one sadness, not to be saints."

The Integrity of Preaching, by John Knox, Abingdon, $1.75

This is a good book for any ministers who begin sermon preparations with secular reading and current events, finally searching for a Biblical text around which to drape it. Preaching, the author says, is personal, worship, sacrament. Biblical situations speak pointedly to our present age.

Sin and Salvation, by Leslie Newbigin, Westminster, 1957, $2.00, pp. 128

This is a brief, simple, yet profound spiritual guide for the enquirer. It answers basic questions as to the meaning of salvation, the nature of sin, and the way in which man can, with God's help, become a new creature. Originally published in Tamil for church workers in South India, it is a valuable book even for sophisticated Americans.

In But Not of The World, by Robert W. Spike, Association Press, 1957, $2.00, pp. 110

Our new Director of the Department of Evangelism draws from his unique experience as minister of the Memorial Church in New York City. He gives us a highly stimulating study. He uses real life situations to make Christian doctrine and practice fit together. This is theology in action and a clear concise call to unite Christian thought and church practice.

Systematic Theology, Vol. II, by Paul Tillich, Chicago Univ. Press, 1957, pp. 187

The central theme of Tillich's system is presented in this, the second of three volumes of his major work. Tillich's approach is apologetic. He

seeks to bring the Gospel to bear upon the living questions of contemporary man. His ultimate concern is the communication of the doctrine of the Atonement to a world that has lost the traditional language of theology.

His statement of the doctrine, in terms of this volume's subtitle, EXISTENCE AND THE CHRIST, is something like this: Man is the creature who is disrupted in his existence. He is not truly what he ought to be. He is the victim of sin and death. Yet, because he is man, he is conscious of this disruption. Because of this, man as he exists, can only ask the question which concerns him ultimately; given the situation of fate and death, of guilt and condemnation, of emptiness and meaninglessness, what does it mean for me to be? The answer comes not from the asking of the question, but from God's gift of new life—new being in Jesus as the Christ.

Psychiatry and The Bible, by Carroll A. Wise, Harper, 1956, $3.00, pp. 168

The author, professor of Pastoral Psychology and Counseling at Garrett Biblical Institute, sets forth the concerns of psychiatry within the framework of the Bible. The Bible and psychiatry are brought close together, once again demonstrating the timelessness of Biblical insights on human nature and its needs.

Many Things in Parables, by Ronald S. Wallace, Harpers, 1955, $3.00, pp. 218

An eminent minister of the Church of Scotland writes an exposition of the parables in keeping with the trends of contemporary theology that is notable for its freshness in approach.

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THE COMMITTEE OF ASSOCIATES IN READING

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COMMENT—(*Continued from page 4*)

God" but rather as the commencement of a process of Christian growth I have no qualms about performing the rite.

This position is in agreement with those who feel that the Sacrament is a manifestation of God's initiative in acting for man's Salvation before man gave his consent, for the Dedication according to this interpretation is just as Sacramental as the Confirmation no matter with which rite the actual Baptism is associated. I shall not go into the Scriptural bases for this view except to state that I arrived at this position while making an exposition of the practice of the Early Church regarding Baptism as recorded in the Book of the Acts.

EDWARD M. BLUMENFELD
Swanton, Vt.

On "Theological Foundations in the Union"

Charles H. Arnold may well be explaining the theological foundations of the coming United Church of Christ. If so, he also gives an equally cogent argument why many of our churches prefer to remain Congregational in name and fact.

Over a century ago, New England Congregationalism separated into Orthodox and Unitarian branches. That unhappy controversy would have been avoided if both sides had realized and respected the complete autonomy of the local churches. When associations, conferences and mission boards tried to restrict that congregational freedom of faith and practice, the call to separate became inevitable.

Are we repeating this sad chapter in church history? Some churches will become part of the proposed United Church. Others equally sincere with their own high doctrine of the Church universal will remain congregational. Whatever side we may join, let's still try to cooperate one with another wherever possible. Already many lines of communication have been cut between United Churchmen and continuing Congregationalists. Men of good will should try their best to preserve what remains. By asking Dr. Henry David Gray or some other continuing Congregationalists to explain the theological foundations of our views, THE MINISTER'S QUARTERLY would do much to help restore mutual respect.

ROYAL G. DAVIS
Houlton, Me.

On "Theological Foundations in the Union"

Enclosed please find my subscription renewal check. Your QUARTERLY is a most stimulating and worthwhile bargain!

Henry David Gray's letter in the March issue expresses very well the amazement which many of us felt in response to "Theological Foundations in the Coming Union."

It is good to know of others who are not bowing down before Mr. Jenkins with undiscriminating worship! Are we forgetting that in this "last, best hope of earth" we may have a Way which surpasses anything that the Isles or the Continent have produced?

I like what Bishop Kennedy said a few weeks ago in the annual Conference of Protestants and Others United for Separation of Church and State: "A growing lust for unity at too low a level" poses a threat to religious liberty. "The recognition of human differences of taste and opinion with perfect freedom to debate one's convictions is not weakness but strength." Men have different ideas "and instead of this being something to fear, it is a matter for rejoicing."

WALTER G. COUCH, JR.
Florence, Mass.